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# The Wellesley Magazine.

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# The Wellesley Magazine.

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## *HULL-HOUSE.*

IF six months at Hull-House furnish an experience typical of the beginner's life in settlement, the first effects of residence are somewhat bewildering. The collegian or teacher, trained to a set schedule of duties and occupations, and a well-organized, regular life; the home body, accustomed to the quiet, uneventful usefulness and serene atmosphere of domesticity; the social and public-spirited individual, schooled to a more varied and active but still familiar round of clubs, calls and charities — all types with which one is most familiar — find so much that is new and absorbing in daily settlement life that the mere adjustment of one's self to the unwonted surroundings, and the adequate development of new powers called into play, are matters of engrossing interest, and for some time a sufficiently stable equilibrium is not attained to empower one to judge fairly of one's position.

Teaching, conducting clubs, visiting, entertaining, managing picnics and country parties, connecting the diseased and needy with hospitals and charitable institutions, advising the perplexed and distressed on points of law, finding employment for out-of-works, informing the Board of Health where unsanitary houses and alleys need attention, bringing the neighborhood into touch with the advanced and progressive side of city life, and endeavoring to promote the wellbeing of the neighborhood in such ways as suggest themselves — many such lines of activity are constantly open to those living at Hull-House, and resident physicians, lawyers and teachers are as fully occupied as are the non-professional people who form generally the mainstay of the house. Fifteen to twenty-five men and women — for the five to ten men who have a house across the street are as closely identified with Hull-House as the ten to fifteen women living at No. 335 Halsted — have been more than busy the last year endeavoring to discharge the duties and develop the possibilities of settlement.

But things to do multiply faster than people to do them, and if one marvels at the list of things done, one fairly quails before the array of things still undone. Not only is one for a time confused among the many things constantly going on at Hull-House, and a trifle aghast at the versatility requisite to the valuable all-around resident, but still more is one disconcerted by the informality of so complicated a life, and nonplussed by the absence of machinery and organization. It is such a universal habit to mistake machinery for force, and organization for accomplishment, that one's hasty and superficial demand for officers, committees, reports and all the paraphernalia of an "institution" is shocked when the young David casts aside the unwieldy armor which one has been taught to regard as indispensable, and gives play to the vigorous arm and steady vision, which are his best weapons against the Philistine. The stripling has, however, many stones in his sling, and they are of different sorts. Clubs, societies, classes, receptions, visits, concerts, lectures and informal gatherings of all sorts are in his hand, and their number and variety overwhelm the novice. The key to the meaning of things is not easily found. One enjoys it all, but in the press of doing one cannot find time for understanding.

There are classes, it is true, but receiving and imparting information are not their only ends — study is almost an outgrowth of social life, and instruc-

tors and pupils meet in the classroom as well as in the Hull-House drawing-rooms and at their own homes, to find expression for mutual interest sometimes of a very vital sort. In college, friendships between professor and pupil is a delightful accident — in a settlement, it is frequently the basis of relation. The resident whose days have habitually been parcelled out to fit into a fixed programme of lectures, recitations, recreation, sleep — whose mental habits as well as hourly occupations have become rigid and in a sense artificial and study-bound, who has just emerged from student life, and brought with him the unacknowledged and unconscious determination to recognize only the educational interests, is slow to perceive, and perhaps mortified, to gradually perceive that the settlement is not only unlike a college, but that it has no desire to convert itself into anything of the sort. The collegiate elements which are valuable for its purpose it ruthlessly appropriates, but the academic complications which would interfere with its usefulness it as ruthlessly ignores. That there could be a finer or more faultless creation than a college, far be it from Hull-House — or myself — to suggest, far be it from you to suspect; but that there may be a less specialized, more comprehensive, more expansive expression of energy, where education forms one of the chief limbs of the body, but does not constitute the soul, the settlement fearlessly and insistently witnesses.

The resident or visitor from the gay world, from any exclusive and aristocratic region of this or other towns, is more apt to realize the impossibility than the undesirability of modelling Halsted Street or Drexel Boulevard or Commonwealth Avenue, and is to be congratulated if he does not impress workingmen with whom he comes in contact, not with the marvellous perfection of his attainments, but rather with their grotesque inadequacy. That this nineteenth ward does not look as well as the Lakeshore Drive — that people here are crowded and unattractive and needy, while there they are clean and warm and comfortable — that these wooden shanties and rear tenements are outshone by those stone fronts and glittering pavements, is unquestionable, and the dirt and discomfort are a source of much more serious regret to those who live in its midst than to those who sometimes stigmatize the ward with the word "slum." But there is a provincialism of wealth, of success, of power, as there is a provincialism of education and culture, and a provincialism of industry and labor, and it would no more

avail to bring the civilization of "Vanity Fair" to working-people than to fling husks to a hungry man. Whether or not, as the settlement believes, the future of the world lies in the hands of the workingman, certain it is that the future of the workingman does not lie in the hands of "the world."

The most cherished hope in the whole settlement idea is to amalgamate all that is best in university culture, in broad social life, and in the work-a-day world, and by invigorating the whole, to inaugurate a higher and fuller civilization than has yet been known. Not by leaving out, but by taking in, does the settlement mean to grow — not exclusion, but inclusion, is the watchword of the movement. What has been called the sense of humanity, the craving to realize in one's life as well as one's creed the unity of society and the brotherhood of man, is beginning to assert itself in a new way. If the question with which the average inquirer approaches the subject of settlement is, "How did any one come to think of it?" his wonder after a little examination into its meaning and nature is that no one ever thought of it before. The essentials of the movement are so few, and the methods so simple and pliable, that it seems strange it should never declare itself until Toynbee Hall came into existence a little more than ten years ago. Efforts to maintain such standards as those for which the settlement strives have never been wanting, but they have generally been literary and philosophical in their expression, rather than experimental and social. For this reason any formulation of the faith out of which the movement grows, is full of familiar phrases and truisms, while continued activity in the settlement itself, and actual absorption of its animus, suggest new possibilities for both individual and social life, even under present external conditions. Granting that profession is always in advance of practice, and conception of action, much can be done inside the boundaries of existing laws and forms before we have secured to ourselves all the benefits within our reach. Some of these benefits it is the aim of the settlement to bring to its residents, neighborhood and friends — the benefits of mutual acquaintance, enlightened sympathies and tolerant co-operation among people of widely varying education, possessions, surroundings and traditions.

To endeavor to justify one's faith in settlement by enumerating the achievements of Hull-House would be, as one Frenchwoman has said, worse than a crime; it would be silly. But to illustrate the manner in which one

settlement has thus far worked itself out, by telling something of its growth during the last year, may have a secondary value.

As one grows accustomed to the turmoil of the very active life at Hull-House, and begins to hear harmonies among the instruments that seemed to the untutored ear so confusing, one distinguishes the various groups which in an organized institution would be styled departments. By far the greatest amount of time and energy goes into the social channel, and its broad sweep carries forward most if not quite all the people who come to the House to the number of a thousand a week, whether or not they ostensibly come for the sake of mere acquaintance. Many things that would sink of their own weight are borne along by the current of good-fellowship. From the sewing of the small girls and debating of the young boys to the street-cleaning of the Nineteenth Ward Improvement Club and the stumping for honest politics by the Men's Club, the pill of *duty done* goes down easier for the gelatine coating of pleasant association at a genial soul's fireside.

But while nearly everything is mixed and surrounded with sociability, some features are social pure and simple — receptions and dancing-parties, tea-drinkings and musicals, German circles, calling, entertaining with games, charades and every form of amusement — these fill an important place in Hull-House life.

The college extension courses, attended by some two hundred students, and branching into a Students' Association of eighty members, with debating, musical, dramatic and literary sections, as well as leading to gymnastic work, form a focus for the educational interest. The gymnasium is used by all clubs meeting at Hull-House, as well as by students, and there, every Sunday afternoon, is given a concert or lecture open to the public, while a People's Chorus sings in the same hall every Friday evening, four hundred strong, under the leadership of Mr. Tomlins. The public reading-room in the Butler Gallery, and the delivery station for books from the Chicago public library might be called educational, but the building is of course public, and frequented by many who are not students. The kindergarten is both educational and humanitarian, as the expense of teaching the children is not defrayed by their families, and here the way is opened to the charge of pauperizing the poor. I suppose if Mr. Rockefeller should present the little people with a stray million or two, and the friends who now contribute

from year to year as their interest dictates should withdraw their gifts, the kindergarten would flourish as an Affiliated Younger Branch, or a similar endowed Samethingity, and drop the notion that it was supported by charity. As yet, however, it is associated with the Crèche, playground, relief work and diet kitchen as among the gifts from people with a surplus to people with a deficit. Descriptions of three of these gifts, together with accounts of some of the other things here mentioned as belonging to the tangible side of Hull-House, will be found in "The Objective Value of Social Settlements." The playground is of later date than the paper referred to, and is a large open space, about 325x125 feet, cleared of rotten and foul tenements, last spring, filled with sand, and furnished with swings, turning poles, etc., and given rent free for the children's use.

Relief work has never been a chief feature at Hull-House, but during this winter of appalling misery and destitution it has assumed such proportions as to burden and almost defy the united forces of the House. Among the friends who have contributed money for the very poor in the district are the Jane Club, composed of working-girls, the Young Men's Debating Club, the Hull-House Women's Club and the Jolly Boys' Club, all made up of neighborhood people and meeting regularly at the House. Temporary rooms, used as lodging-places for the stranded and destitute, have been fitted up near by, and it has been imperatively necessary to visit a very great many of the poor, and spend an unusual amount of time assisting the indigent to reach the ear of organized charity. Miss Lathrop, who had, during long residence at Hull-House, established cordial relations with many city and State institutions, was last spring asked to act on the Illinois State Board of Charities, and since that time has served as a member of that body, while continuing in the settlement.

The coffee-house and Hull-House kitchen would perhaps be called industrial. They supply nutritious and well-cooked viands to the public at the lowest rates possible, and hope to compete with cheap restaurants and saloons as far as possible. Selling soups and coffee in quantities for consumption in factories has been successfully inaugurated, and an effort is now being made to serve ten and fifteen-cent dinners and suppers. Perhaps the only temperance work done by the House beyond that of providing as many clubs and entertainments as can be arranged, to eclipse "the

workingman's club-house," and furnishing the coffee-house to the general public and the billiard-room overhead to the Hull-House Men's Club of nearly one hundred and fifty members, is what is indirectly accomplished by giving the large gymnasium for balls, and furnishing hot suppers and "soft drinks" to the dancers, many of whom are generally very drunk at the close of a similar affair held over a saloon. The members of the Jane Club have been largely instrumental in banishing liquors from the Trades and Labor Assembly parties, although the fact that the hall is given free of charge may have, in the Halsted street vernacular, "its in*floonce*." Hull-House residents are usually invited to the dances, and received warmly and courteously.

I cannot better describe the Jane Club and Coal Association than by the word co-operative. They are both industrial, for they enable members to save money and gain substantial benefits, besides a sense of responsibility and a knowledge of business methods. The former has grown to a membership of fifty, and during the past month one hundred and thirty have joined the latter. By buying coal in quantity from one dealer, the members get wholesale rates and full measure. Arrangements are also made for delivering bushels and smaller quantities at almost the same rates. In a poor district, less than in any other in the world, can a man afford to stand alone. In co-operation with others is his only salvation, and one of the boasts of a settlement is that it is a rallying point around which men of common interests may unite for individual and collective safety.

The Labor Bureau belongs also among the efforts to promote industry, although it has neither income nor expense.

Through the agency of Mrs. Florence Kelley, resident at the House, a bill was last winter prepared and presented to the State Legislature, providing for the restriction of the term of labor in factories to eight hours a day for women and minors; for the further protection of minors; for the exclusion of children under fourteen from factories and workshops; and for the sanitation of manufactured articles. When the bill became a law, Mrs. Kelley was appointed factory inspector for the State, and now has her office in the neighborhood, which abounds with employees and manufactories affected by the law. Considerable statistical work has been and is being done in this connection, as well as in another line. A careful canvass of

part of the neighborhood was last spring undertaken by the resident who is now factory inspector, and some of the facts ascertained by five people during three months, as well as comments by different residents on special subjects, which have crystallized as the most definite results of the sociological investigation carried on from the House, will be published soon under the title "Hull-House Maps and Papers."

To an outsider these accounts may sound more satisfactory than vague descriptions of the House, but to a resident they mean less than those intangible things it is hard to chronicle. Perhaps the initial attraction to the casual visitor, and the most unfailing charm to the old-timer is the abounding hospitality of the place and the free and genial attitude of all who come to Hull-House habitually. Leaders and inquirers, advisers and followers, teachers and students are alike well-wishers and assured friends. As one tries to put into a nut-shell the value and character of this settlement, there are three words that come to one's mind — enthusiasm, permanence, adaptability; enthusiasm of purpose, permanence of work, adaptability of method. The first comers to Hull-House were possessed by the spontaneous desire to know the lives of working people, and fired with faith in the proletariat — their interest was no trumped-up interest, no forced or artificial thing, stuffed with a mistaken sense of duty. Miss Addams and Miss Starr came to Halstead street because they could not keep away, as one reaches out his hand to find a friend in the dark. And they came for good. They threw in their lot with the nineteenth ward, to reside, to "settle," not to experiment or to test. The neighborhood counts on them as it counts on its own needs, and this fact alone gives Hull-House its strongest hold. And then the place grows. There is no fixed programme, no unyielding line. If, one year, the children flock in thick and fast the settlement starts kindergarten and *creche*. If another time the parents come often and admire the pictures on the walls, loan exhibitions of the best art in the city are opened in the Butler Gallery. If, again, the neighborhood clamors for sports, a gymnasium goes up. This year the whole town is weighed down with want, the nineteenth and adjoining wards most of all. The House opens a relief office and dispenses clothing, food and money, not in proportion to the need, but to its own resources. When demands are too great, and they always are, the most insistent are met, and those things that can wait are dropped until the pressure lightens somewhere.

The powerful personality directing the lines along which Hull-House has grown for four years is undoubtedly the only adequate explanation of the vigor and breadth attained, but if one should attempt to translate that personality into abstract qualities, one would say strong social instinct and glowing faith in men, welded together with human love and vivified with a spark of divine fire. Miss Addams herself says, "The best speculative philosophy sets forth the solidarity of the human race; the highest moralists have taught that without the advance and improvement of the whole no man can hope for any lasting improvement in his own moral or material individual condition. The subjective necessity for social settlements is identical with that necessity which urges us toward social and individual salvation."

Being so broad a thing, settlement appeals, it would seem, to any who have a vision of its possibilities. One who believes in it is, I think, always a trifle discouraged to have it regarded as a thing apart. To him it seems, like labor, to be "broad as earth, with its summit in Heaven," If it could only go unnamed, and not be harnessed to the details that are its manifestations but not its essence — if it could be separated in the minds of some from missions and industrial schools, in the minds of others from charities and philanthropies, and in the minds of still others from even such excellent things as universities and colleges — if it could be *déclassé*, and to be apprehended as something of no sort but its own — that of free, generous, manifold living — perhaps its future would be swift as well as sure.

One is asked what is most essential in a resident. When there are so many opportunities for the play of every kind of individual strength, it is difficult to single out certain qualities as the most indispensable. Generally, it is necessary, however, to be ready to learn as well as to teach, to follow as well as to lead, to accept and develop new ideas as well as test one's own. All effort to force unsuitable methods upon those whose traditions are already formed, is sure to be thankless, and the conviction that one knows exactly what to do, and just how to do it, if it sustains the shocks of a few weeks of settlement life, is apt to prove fatal to any great effectiveness. But people who differ utterly in attainments and experience may be equally useful, and of two apparently alike in character and tastes, one may be invaluable and the other only in the way. There is an intangible something, known as settle-

ment "temperament," which sometimes exists. Its secret probably lies in quality of motive — nowhere is the wheat of unselfishness more relentlessly sifted, and the metal of self-sacrifice more severely tried, than in such a place as Hull-House.

The danger of ambition, warranted to corrupt any growing power that is vulgarly thought "to pay"; the danger of institutionalism, tending to supplant life with mechanism; the danger of false sentimentality and faddism, resulting through its barren tears and idle trifling in the disintegration of the very backbone of purpose — these three enemies and other minor menaces surround the settlement. It may be that by steering clear of these, and by following out the simple and natural plan of giving people where we have too long given things, and of contributing the best available powers and gifts to leaven the toil of those upon whom the world's work falls heavily, the settlement will determine whether or not it shall become a powerful and permanent feature of civilization.

NOTE.—For fuller accounts of the clubs and other organizations connected with Hull-Houre, the reader is referred to two papers by Miss Jane Addams, one on "The Subjective Necessity for Social Settlements," and the other on "The Objective Value of Social Settlements." These papers were first read before the School of Applied Ethics at Plymouth, then published in the October and November numbers of "The Forum" for '92, and appear with other papers in book form under the title of "Philanthropy and Social Progress," published by T. Y. Crowell, Boston. I have aimed, in writing on "Hull-House," to present mainly the development of the past year, and have almost presupposed familiarity with Miss Addams' account, as well as some knowledge of settlement work in general.

AGNES SINCLAIR HOLBROOK.

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*SONNET.*

God's earth is hung with pearls to-day. Heaven bends
  Close, close above, with tenderest caress,
  And smiles her gray, soft smile. The fleecy dress
In which the fields are clad, in beauty blends
With Heaven's gray, where the horizon ends;
  And 'gainst the sky, in airy daintiness,
  The feathery birches, pearl-strung, thronging press.
The day, like God's own peace, all words transcends.

The noise and fret of life are wrapped so deep
  Within the silence of the fallen snow,
  That God's breath o'er the whole world seems to blow.
O, fair day, in thy beauty thou dost steep
  My senses and my mind! I only know
Thy perfectness doth almost make me weep.

M. G. McC., '92.

*THE MEDIÆVAL INFLUENCE AS SEEN IN TENNYSON'S SIR GALAHAD.*

THE tendency of the nineteenth century to revert to ideals of the past is nowhere more clearly seen than in its poetry. Our restlessness and eagerness hope to find satisfaction in the experiences of previous generations. Hence our modern poets attempt to translate these experiences into the terms of the nineteenth century. In some cases this translation is accomplished with a startling perfection. Then again we find our own times dominating the age which the artist tries to set before us.

The three epochs of the past which have the greatest interest to the modern poets are the classical or Hellenic period, the mediæval period, and the period of the Renascence. In one of these three nearly every one of the modern poets takes an intense interest. Often he feels the influence of more than one period, being differently affected at different times of his life.

Tennyson is a good illustration of this fact. While we find him showing the classical influence in "Ulysses," the life of the Middle Ages influences "St. Agnes' Eve" and "Sir Galahad," and a very perfect reproduction of the Renascence period is given in the Palace of Art.

Though poetry and prose can hardly be judged by the same canon, yet a comparison between Sir Thomas Mallory's story of Sir Galahad, the inspiration of the modern poet, and Tennyson's stirring lyric may suggest the similarities and differences of the two ages. As the story of Sir Galahad, his quest of the Holy Grail and his success through purity, is so familiar I will not linger on it.

We find the two predominant elements of Mediævalism to be asceticism and chivalry. These are very marked in the Morte d'Arthur and in the Galahad story.

The whole scene of King Arthur's court, with the knights enjoying their good fellowship suggests the chivalrous spirit. Our introduction to Sir Galahad is on the occasion of his receiving the order of knighthood from the hand of his father, Sir Launcelot. Mallory's quaint little description of Sir Galahad gives us at once an inkling of his character. "He was seemly and demure as a dove, with all manner of good features, that he weened of his age never to have seen so fair a man of form."

The element of chivalry is again given prominence in the tournament held by the Knights of the Round Table before they started on their quest

of the Holy Grail. "Then Sir Galahad, by the prayer of the King and Queen, did upon him a noble jesserance, and also he did on his helm. And the Queen was in a tower with all her ladies to behold that tournament."

The element of chivalry is far more prominent in Malory than the ascetic element. But in the course of their adventures the knights are constantly being wounded, and a hermit always appears most opportunely and dresses the wound and cares for the knight in his cave. There are many abbeys at which the knights have strange adventures and hear wonderful stories from the monks.

The delight in the marvellous, a lesser feature of the old romance of chivalry, Malory sets before us in a most interesting way. The simplicity of the belief in the mysteries adds greatly to the charm of the tale. Listen to this account of the mysterious presence of the Holy Grail. "And after that they went to supper, and every knight sat in their place as they were beforehand, then anon they heard cracking and crying of thunder, that they thought the place should all to rive. In the midst of the blast entered a sunbeam more clear by seven times than ever they saw day, and all they were alighted of the grace of the Holy Ghost. . . . Then there entered into the hall the Holy Grail covered with white samite, but there was none that might see it, nor who bare it, and there was all the hall fulfilled with great odours, and every knight had such meat and drink as he best loved in the world, and when the Holy Grail had been borne through the hall, then the holy vessel departed suddenly, that they wist not where it became."

The wonderful story of Sir Galahad's sword and that of the white shield, with many others equally delightful and mysterious, show this same simple belief in the marvellous.

As the knights start on the quest of the Holy Grail, their evident sincerity of purpose strikes a note entirely foreign to any preceding period, the note of spiritual aspiration. The one supreme desire of the noblest knight was not mere adventure for the glory and success in arms, but a life of purity that he might be found worthy of obtaining the Holy Grail. Sir Launcelot, who is described as the best knight of any sinful man in the world, is led to try to expiate his sins in order that he might obtain the purity through which alone the Grail would be revealed to him. Sir Galahad shows this note of spiritual aspiration by the efforts he makes to

preserve his purity in his quest. He hears mass frequently, and is confessed before starting on his journey to insure him against temptation.

It seems somewhat incongruous to find the modern poet, amid all the stirrings in the scientific world and the hard realism which pervades the nineteenth century, turning back to this childlike mystery. We see in Tennyson's conception of Sir Galahad the passion for chivalry, the ascetic motif less strongly, the mystery, and the note of spiritual aspiration.

The element of chivalry running throughout the whole poem is especially brought to notice in these lines:

"The shattering trumpet shrilleth high,
The hard brands shiver on the steel,
The splintered spear-shafts crack and fly,
The horse and rider reel;
They reel, they roll in clanging lists,
And, when the tide of combat stands,
Perfume and flowers fall in showers
That lightly rain from ladies' hands.
How sweet are looks that ladies bend
On whom their favors fall!
For them I battle till the end,
To save from shame and thrall."

The treatment of this element is here more from the æsthetic side than the more serious treatment in the mediæval romance. Notice how Tennyson dwells on the "Perfume and flowers that lightly rain from ladies' hands." The paramount interest in the old romance lies in the valour of the knight for its own sake, not for the sake of some fair lady. Yet we cannot deny the influence of the mediæval ideal on Tennyson's work. The interest of the poem lies in the deeds prompted by the knighthood of Sir Galahad. In all his wanderings our attention is fixed on the youthful knight in his purity, meeting with one adventure after another in which his skill in arms may prove of service.

The element of asceticism is less marked than the chivalrous element, but that phase of mediæval life is suggested:

"But all my heart is drawn above,
My knees are bowed in crypt and shrine;
I never felt the kiss of love,
Nor maiden's hand in mine.

More bounteous aspects on me beam,
  The mightier transports move and thrill,
So keep I fair through faith and prayer
  A virgin heart in work and will."

The purity of Sir Galahad's life, withdrawn from "the kiss of love," presents a strong contrast to Sir Launcelot, whose sin with Guinevere prevented him from obtaining the Holy Grail. Sir Galahad rides by "secret shrines," where he hears mysterious voices:

"A maiden knight — to me is given
  Such hope, I know not fear;
I yearn to breathe the airs of Heaven
  That often meet me here.
I muse on joy that will not cease,
  Pure spaces clothed in living beams,
Pure lilies of eternal peace
  Whose odors haunt my dreams;
And stricken by an angel's hand,
  This mortal armor that I wear,
This weight and size, this heart and eyes,
  Are touch'd, are turn'd to finest air."

These lines breathe the simple purity of a life lived apart from men, in consecration to a holy purpose. It is a less constrained conception of asceticism than Malory's, due to the broader ideas of the times. All that is revolting in asceticism is left out, giving us a softened and spiritualized view of it.

We do not read Tennyson's lyric with the same wide-eyed wonder with which the mysteries in Malory inspire us. Tennyson gives us idealized views of the marvellous.

"Sometimes on lonely mountain-meres
  I find a magic bark,
I leap on board, no helmsman steers:
  I float till all is dark.
A gentle sound, an awful light!
  Three angels bear the Holy Grail;
With folded feet in stoles of white,
  On sleeping wings they sail.
Ah, blessed vision! blood of God!
  My spirit beats her mortal bars,
As down dark tides the glory slides,
  And star-like mingles with the stars."

This picture has not the simple, crude setting of Malory's, and though it has a more elegant and finished beauty, it has not the spontaneous charm of the old romance.

It remains to see what note of spiritual aspiration we find in the modern poem. In the lines already quoted :

> "I yearn to breathe the airs of Heaven
> That often meet me here,"

the soul aspires to reach beyond and above to that which is only dimly foreshadowed here. In the closing lines of the poem we feel that this reaching forward into the eternal future is not in vain :

> "O just and faithful knight of God,
> Ride on! the prize is near;
> So pass I hostel, hall and grange;
> By bridge and ford, by park and pale,
> All-armed I ride, whate'er betide,
> Until I find the Holy Grail."

Tennyson's reproduction is genuine in the prominence given to the chivalrous and ascetic motifs. His treatment of the marvellous is far more studied and has less of the reverent acceptance of the mysterious than the genuine work of the mediæval period.

The setting of the story is given much more care than the older tale. Our modern poet is touched by the æsthetic movement to give his story a beautiful idyllic presentation, contrasting strongly with the broken, crude form of the older period.

In the modern work the reflective tone presents an entirely different phase from the fresh, breezy spirit of adventure in the Morte d'Arthur. Though the reproduction has a charm for us, the spontaneity and simplicity which breathe from the old romance are lacking. The modern work is more artistically conceived than Malory's simple tale, and it bears the marks of the reflective critical work of our modern literature. The germ sprang from the Middle Ages, but the presentation is of the nineteenth century.

GERTRUDE BIGELOW, '93.

### *AT SILENT TIME.*

At silent time, departing day,
Thy busy care awhile delay.
How restful, and how sweetly still
The peace that everywhere doth fill!
And heavy weariness allay,
At silent time.

The vagrant winds no longer stray,
Nor falling leaves with zephyrs play.
A soft cloud rests on yonder hill
At silent time.

The waters calm 'neath mists of gray
Their murmurs hush. In silence pray
All things created by His will,
And with one thought of promise thrill
At silent time.

EDITH SAWYER.

### *ARE THE SOCIAL TEACHINGS OF CHRIST PRACTICAL?*

IT is hard to avoid a slight tinge of cynicism as one grows older, but of all its different forms which one would so gladly avoid, none seems quite so hopeless as that which an agnostic is apt to experience if he is brought much into contact with Christians, and the singular point is that the better the Christians he meets, the deeper the shadow of the cynicism which he cannot escape. For consider the position of an honest agnostic who is led to study carefully the teachings of Christ. If he has been accustomed to the study of other religions, to searching out what Buddha or Confucius or Zoroaster really taught, and if he tries to apply the same methods of work to the records of the life of the Nazarene, it will be but a short time before he discovers a painful discrepancy between the principles and the practice of modern Christianity. It is not that the characters of Christians fall short of Christ's standards — that might be set down to human weakness — but that no effort is made toward that standard. In regard to social matters, that is; there is a sufficiency of effort in other directions, and the texts enforcing spiritual truths have been so long dwelt on that the world has forgotten there is a social side to Christ's teachings. Ours is a Christian

civilization, but its material prosperity depends on the continued existence of a surplus labor class, and if some thought of the miseries of this class seems likely to trouble for a moment the virtuous complacency of the well-to-do, there is no lack of Christian philosophers to assure us that it is only through the struggle for existence that the standard of the race can be maintained, and that any relaxation of the fierce competition would mean immediate retrogression. The Teacher from whom our churches take their name bids His followers give to those who ask, to feed the hungry and clothe the naked, saying that whatever is done to the poorest is done to Him; so by way of showing our devotion to His precepts, we minister to Him by proxy and maintain a network of societies and organizations and local and general boards, as well as an army of salaried officials, to perform for us the neighborly duties which Christ inculcated; and when it becomes apparent that this method of dealing with poverty is sadly ineffectual, then, with a blind fatuity which if shown in any matter of business would be instantly exposed and swept aside, Jesus' mournful enunciation of a terrible fact is construed into an authorization, almost a benediction, of that fact, and Christian ministers and Christian hymnologists unite in assuring us that

> "He has placed us side by side
> In this wide world of ill,
> And that his followers may be tried,
> The poor are with us still."

It is hard to think of the difference between the teachings of Christ and the practice of Christians without becoming bitter, perhaps unfair, but certainly our agnostic would be justified in concluding that, by some curious process of mental or moral substitution, the words of his Master concerning social relations either mean absolutely nothing to the average believer, or else that their meaning is diluted into a vague, general direction to be as honest, as straightforward and as kindly as is quite consistent with his own private advantage. Some few noble exceptions to this generalization there are, great souls who kindle anew one's faith in human nature, but since these are almost invariably spoken of, by those who should most appreciate their lives, with mild contempt as being "well-meaning, but enthusiasts," "extremists," or "fanatics," I am afraid the Church in general cannot be given the credit for their departure from her established customs.

But are these things so of necessity? Are the teachings of Christ absolutely impracticable? Those from whom faith in His divinity is gone apparently think not so, and from one at least of them we have a picture of his ideal of life, a state of society in which, with a few modifications, the precepts of Jesus are obeyed, not from any belief in their divine origin, not from any thought of virtue gained or sin avoided by submission to them, but simply because the mind of man, freed from the crushing weight of centuries of ignorance and injustice, recognizes that in these short and simple sayings lies the secret of all true happiness and noble living. But before we decide that his ideal is impracticable, let us see definitely what are the social teachings of Christ.

Accepting the New Testament story of the life of Christ as true, we find the keynote of his work struck before his birth, when the message of his advent was brought to Mary. Not from the wealthy and educated was he to spring; the message he brought was not to be intrusted to the thinkers, to the polished, broad-minded, refined men of his nation, and through their efforts at last to trickle down to the great mass of the lower orders. No, the vivifying impulse was to come from below. Christ was born of a family of working-people, and the first human beings to whom His birth was announced were poor shepherds busied about their common occupations. Of his boyhood and youth we know too little to judge whether this affiliation with the poor was manifested throughout; it is only legend which assures us that He himself worked at His father's trade. But of the tenor of His teachings there can be no doubt. To examine fully His injunctions as to man's social relations, and His own practice in this respect is quite too extensive a work for our present inquiry, but we may perhaps consider some of His leading principles. His social teachings seem to centre about two great themes, non-resistance to evil, and love to one's neighbor.

First, as to non-resistance to evil, which is, possibly, the harder doctrine for us to accept, though we make no better shift at practising the other than this. If we take Christ's words at their face value we must admit that He teaches us that resistance to evil is wrong, no matter what ill may result from submission. This doctrine is taught not only by the proof texts on which Count Tolstoi lays so much stress, but by the whole tenor of Christ's life. It is not only that Jesus explicitly commands us to resist not evil, to

turn the other cheek, to forgive unto seventy times seven; He also gives us the example of doing this. Throughout His life, from the time when He met the anger roused by His first sermon at Nazareth by simply withdrawing himself from the excited throng up to the time when, brought as a lamb to the slaughter, He opened not His mouth before His judges, He calmly accepted whatever ill His enemies might seek to work Him. There is only one exception to this attitude of non-resistance, and that is found in Christ's cleansing the Temple. It is to be noted that in this case the evil was not directed against himself, and, further, that the act stands alone. In no case does Christ forcibly resist any evil wrought against Him or His followers, and when His disciples urge Him to show some such opposition, His rebuke is sharp and unmistakable. There is one passage which seems to contradict this general tone of His teachings: "But now, he that hath a purse, let him take it, and likewise a wallet, and he that hath no sword, let him sell his cloak and buy one." What this means is hard to understand; it does not seem to involve an abrogation of His previous teachings, for His practice remains unchanged. But taking the words in their literal sense as a command to arm and resist violence, we still have only this one passage against the whole weight of Christ's life and teachings, before and after, for which reason I think it may fairly be disregarded. In considering this question of non-resistance, we may notice that it does not involve non-recognition or non-condemnation of evil; Jesus is unsparing in His denunciation of wrong wherever He finds it; what is does involve is the prohibition of any attempt to restrain evil by force. We may condemn evil, but the only way in which we may seek to overcome it is by good.

Since the second principle is closely allied to the first, let us consider it before discussing the practicability of either. Love to one's neighbor! What this love means Christ shows in the parable of the good Samaritan. Not a mere sentiment of generous good-will, not an abstract regard for the spiritual welfare of the world, not even a philanthropic desire to help mankind as far as one's own convenience and pleasure will permit, but a warm, loving, human sympathy which will make us look on all men as verily brothers, and convince us that if one human being is to our knowledge cold or hungry or cramped by poverty while we are warm and comfortable, then, though we may be thoroughly orthodox on all points of doctrine, though

we may lead pure and holy lives and cherish high ideals, we are disobeying Christ's plain injunctions and have no right to call ourselves followers of the Nazarene. Nor can we escape from the strenuousness of His teaching by any plea of the evil results of relieving the weak or the wicked from the consequences of their own acts. It is rather remarkable how entirely Christ disregards the economic results of brotherly sympathy. "Give to him that asketh, and from him that would borrow of thee, turn not thou away." There is no hint here of giving only to those who deserve help, and we are expressly told to strive to become sons of that Father who maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. And it is also noticeable how heavy is Christ's condemnation of those whose offences have been, as we should think, of a negative character, who have simply failed to exercise this spirit of brotherly love. He denounces, indeed, the Scribes and the Pharisees, but in the parable of the Last Judgment it is not those who have been self-seeking and self-righteous who are to go away into everlasting punishment, but those who may have been very respectable citizens otherwise, yet who failed to feed the hungry and clothe the naked. We are not told that Dives was guilty of any sin of commission, and it is to be feared that most of the wealthy Christians of to-day, if put to the test of the rich young man, would meet it even as he did.

There are two objections drawn from Christ's teachings against the giving up of all worldly wealth. The first is that by accepting the hospitality of the wealthy, by going to the feasts of the Pharisees, by visiting the home of Mary and Martha, Jesus authorizes the possession of wealth and the enjoyment of the comforts it brings, even while others are in absolute want. This seems to me on a par with saying that because Christ permitted the woman who was a sinner to anoint his feet with the spikenard "which had been one of the instruments of her unhallowed arts," and even commended her for doing so, he thereby sanctioned her way of life. The second is, that since the beloved disciple took Mary to "his own home," he could not have understood that Christ's teachings forbade the enjoyment of private means while others are in want. In regard to this we must observe that the word "home" as used here is purely conjectural, the Greek expression meaning simply "his own," and referring with equal propriety to friends or possessions; also that there is no reason whatever to suppose that St. John, if he

did possess such property, is excluded from the statement that "as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and parted them to all, according as any man had need."

Such are the two great principles which we may fairly deduce from Christ's social teachings, which indeed we can hardly avoid deducing if we read the Gospels as we would read the discourses of any other great teacher. We may say that His language is figurative and must not be taken as a scientific statement of facts. It is conceivable that this may be so, but in that case we are logically bound to believe that His moral teachings are also figurative, and that He had no serious intention of forbidding theft and covetousness and adultery. But granting that these principles are taught by Jesus, what are we to think of them? Are they, or are they not practical?

That depends on what we mean by practical. If we mean, can they be made the rule of life, we must reply in the affirmative, for in every age there are a few strong souls who adopt them and act upon them. Tolstoi does it to a very large degree; the slum sisters of the Salvation Army approach more nearly to perfection in this line; and more than one obscure and uneducated anarchist or socialist or labor agitator comes rather near this standard of living, not from any desire to follow Christ, but because the love of humanity has been kindled in his heart, and has rendered forever impossible to him the selfish, non-human life which satisfies the majority of us. Nor does there seem any good reason why we should consider these teachings impossible of acceptance. It is true that any one adopting them would be looked upon as a fanatic, and accused of bringing his cause into disrepute, but we nowhere find any warning of Christ's, "Take heed that thou be not deemed an enthusiast." It is not the Master but the apostle who bids us let our moderation be known to all men, and when we consider what St. Paul's own life was, it is evident that we might radically alter our present mode of living without stepping outside the bounds of moderation as he understood it. It is also true that any one attempting to follow these teachings must give up much that makes life pleasant, but "Whoso loseth his life for My sake and the Gospel's shall find it"; he may have to cut himself off from friends and family, but "Whoso hateth not father and mother for My sake is not worthy of Me"; and he must lead a life of hardship and pri-

vation and continual self-denial, but "If any man will come after Me, let him deny himself and take up his cross and follow Me."

If, however, by practical we mean, are they practiced, our answer must be as unhesitatingly a negative. We all know that with very few exceptions Christians pay no attention to these teachings. Some, realizing how strenuous are their demands, openly declare that Christ's precepts cannot be obeyed; more take it for granted that they inculcate only a general kindliness which is by no means to interfere with the important concerns of modern life; while a still greater number apparently give no thought whatever to the matter; for them these teachings do not exist. Considered in their social relations, I do not think we can find any difference between a respectable Christian and a respectable worldling; each lives up to the conventional standard of his times and circumstances, and neither dreams of going beyond it. Of course, this does not apply to all Christians, but the mere fact that our civilization is what it is, proves conclusively that exceptions to this rule are rare.

Are we to confess, then, that the teachings of Christ are pitched too high for poor human nature, that they are a beautiful vision, incapable of realization? But His teachings offer the only avenue of escape from the injustice and wrong which so far have characterized all social relations, the way to which all great minds and true hearts have pointed us for ages past. Most miserable are we, most bitter and futile this life, if what is now must always be, if man can never rise above his nature as we know it now, to the height and beauty of the Christ life. Science brings us a more hopeful message. Looking back through the dim haze of geologic ages, she tells us that whole eons ago physical evolution reached its highest point, and in the perfected animal dawned the first glimmerings of a soul. Feeble indeed was the divine spark, and slow has been the growth of the psychical nature, handicapped by its brute inheritance, but little does that matter if once we are sure that growth is there. What if eighteen hundred years have passed since Christ spake by Galilee, and to-day His words still fall on deaf ears? What is that to the unnumbered centuries of painful development which separate our Anglo-Saxon race from the Australian savage, almost as bestial as the gorillas, from which he is yet differentiated by ages of progress? And looking at the advance moral evolution has already made, science points us

to a distant future when the sympathies, the moral and spiritual nature of man shall be developed equally with his intellect and quickwittedness; a time when public oppression and private injustice shall have fallen into disuse as the wanton destruction of barbarian warfare has among us; when the solidarity of the race is recognized as that of the family is now, and when the rule that might makes right will be given up in the sphere of mental power as it is even now falling into disrepute in connection with physical strength. No, He was no dreamer, no idle visionary, the Man of Nazareth. A prophet, rather, and the son of a prophet, who, looking far into the future, saw, looming through the mists of error and the fogs of earthliness, the blue hills of promise; one who had insight to see and faith to declare that the time must come when men shall outgrow the greed of gain and lust of power, and love shall be the law of life. Somehow, some time, it must come to pass; ages, eons hence it may be, but toward it the whole creation tends, and knowing this we can wait patiently, sure that long after our eyes are closed the light shall shine for others, and that the long sowing and tending shall at last be crowned with fruition.

"What if the vision tarry?
God's time is always best;
The true Light shall be witnessed,
The Christ within confessed."

M. K. Conyngton.

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*FOUR-O'CLOCKS.*

It was that they loved the children,
The children used to say,
For there was no doubt
That when school was out,
At the same time every day,
Down by the wall,
Where the grass grew tall,
Under the hedge of the holly-hocks,
One by one,
At the touch of the sun,
There opened the four-o'clocks.

It was that they loved the children,—
But the children have gone away,
And somebody goes
When nobody knows,
At the same time every day,
To see by the wall,
Where the grass grows tall,
Under the hedge of the holly-hocks,
How, one by one,
At the touch of the sun,
Still open the four-o'clocks.

L. B., '94.

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*A PSYCHOLOGICAL EFFECT.*

WITH eyesight dimmed from the patient watching of small, bright-colored squares of paper, with whirring head, with a faint sense that the ways of color sensation are not unsearchable, but truly undiscoverable, and that no earthly object can be depended upon, with a general feeling of fatigue, disconsolation, skepticism, despair, the student of Physiological Psychology departed from the cold, darkling laboratory, and climbed the narrow winding stair to his room. He dropped into a large rocker and gazed purposelessly at the window. His eyelids drooped and a series of quadrilateral negative after-images glided past his vision in broken succession.

"In what a state of contrasted color is my mind!" came floating down upon his stream of thought. "First I am filled with rapturous delight over these delicious shades of red, blue and yellow. Then hatred overpowers me; for quickly follow the gloomy shadows of the theories of Helmholtz, Herring and Franklin." He was not analytic and allowed this atrocious simile to pass intact.

The last image melted into a mystic gray and faded away. And gradually the student was conscious of passing through a region of sombre grayness into one of more ethereous gray. It softly welled and throbbed, and carried him onward to a massive stone wall. In the wall there was a door, which opened noiselessly before him. He walked through the opening into a small, stone-walled apartment, where a misty form, seated in a corner, addressed him. "Tell me what thou desirest for all thy future existence, and thou shalt have thy desire," said the form in sepulchral tones. The

student gasped at this stupendous proposition, and would have asked for time to deliberate; but the voice sounded formidable, and in its tone was a demand for immediate reply. "I desire," tremblingly answered the student, "I desire, for all my future existence, a true friend — one who can be depended upon," with peculiar emphasis upon the last two words. "And thou shalt have thy desire," replied the lifeless voice, and motioned him toward an inner doorway.

As in dreams one flies down-stairs, so moved the student into the space beyond and mingled with an innumerable company of etherealized men and women, who inhabited a large celestial area, which, he felt sure, was bounded, although he could not see the boundaries. The entire company seemed like a piece of well-oiled machinery. Its chief characteristic was amiability, and upon each countenance was a Mona Lisa smile. Soon the student was smiling too, and slipping around as a part of the great machinery. But he became tired of sliding in and out and around so smoothly and amiably, and finally, with some exertion, withdrew to a sequestered spot. There he sat and waited in hope of falling in with some one who would remain stationary for a few minutes and converse with him. Before long a radiant and smiling young woman drew near and seated herself beside him on what appeared to be a moss-grown rock. "Am I not in what is commonly called 'the future existence?'" he asked her. "You are," she replied. "But I do not seem to have found a true friend, and the voice in the — the vestibule said I should," he proceeded. "Sit here," she answered, "sit here long enough and you shall have your desire." But he sat there and pondered and wondered why he had given so foolish an answer to the one of sepulchral tones. "What is a whole universe of true friends compared to an eternal life of exploring, of seeking and finding the truth?" mused he.

So he arose and, pushing backward into the dark ante-room, grew courageous, and addressed the mysterious form. "Reverend sire, I have desired rashly and now, with due reverence to thy dignity, I humbly beseech thee for an eternal existence devoted to exploring, to seeking and finding the truth; for I judge the revelations of truth to be inexhaustible." After a long silence, the voice replied, "Son, I perceive that thou hast an unsatiable disposition, and art fickle. But since thou seekest, so far as thy

understanding permits thee, for the highest good, thou mayest have thy desire. And although it will not hinder thee from finding a true friend, yet, in thy quest, thou shalt meet countless foes." The student bowed low, and a second time joined the company beyond; but he did not feel as one of them, and, unimpeded, he again floated off into gray space.

He had not gone far, however, when he met a being of his own kind, with stern brow and massive locks, and eagle eye. "Friend," said the student, "we appear to be in what is called 'the future existence.' I have been here for some time and confess with shame that now, for the first time, I think to inquire for God. Canst thou tell me where I shall find Him?" The stranger elevated his brow and, with measured accent, replied, coldly, "Thou hast, no doubt, that old time notion of a personal God, who sits visibly enthroned in this, called 'the next world.' Reform thy ideas. There exists no such thing as a personal God. God is the controlling force of the universe for good." A very disheartened and dissatisfied expression crossed the face of the student. He framed his mouth to answer, "Prove thy statement," but instantly, with a soft, rocking motion, he and the stranger began to drift apart.

The rocking motion became more distinct, so distinct that he was rocked out of the land of mystic gray, and opened his eyes to see his chum leaning over the back of his chair. "You have been enjoying a roaring sound sleep," said the chum, "and I just woke you to say that we have performed those little bright paper experiments exactly in the wrong way."

The student rubbed his eyes and looked indifferent. "You don't take the news so hard as I expected," grumbled the chum.

"What's the use," drowsily drawled the student. "This little matter of colored bits of paper is one of our explorations in the great search for truth. And for what better pastime can you ask?"

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### *A QUESTION OF CONSCIENCE.*

TWO hundred years and more have rolled away since Eliot began his missionary labors in this neighborhood, and founded his villages of praying Indians. Eliot himself is still remembered and reverenced, but what of his dusky converts? Who knows or cares who they were, or what

struggles they underwent before they renounced the religion of their people and the freedom of their woodland life to submit to the comprehensive requirements of this new faith? They have utterly passed away and yet, at times, from the pages of some volume of local history or from some package of old letters one of them will start forth, will take on a shadowy existence and haunt our memories and imaginations until we ourselves cannot tell whether he did or did not the things of which we dream; we only know he might have done them. Listen to the story of such a one.

Sassamon, one of the Narragansetts, was converted by Eliot's efforts, and applied himself with such zeal to the study of English and the Bible that he was soon employed as a teacher of the other praying Indians in and around Natick. In the eyes of the good Puritans about him such a position was an honor sufficient to satisfy the wildest ambition, and the work delightful enough to fill the heart and mind of any man. But, alas for Sassamon! All around lay the illimitable forests, tempting him with their vistas of freedom, and day by day he saw, in his own people, who had not yet come under the spell of the white man's faith, living reminders of all that he had renounced. The forest winds called him, the petty routine of his civilized life grew daily more intolerable, the savage longing for liberty and for the old free, wild life stirred mightily within him, and Sassamon fled back to the wilderness, to the barbarian delights he had relinquished and the fierce superstitions he had abjured.

But Eliot was not the man to let one of his flock stray away to destruction. Into the forest he followed Sassamon, prayed for him, pled with him, left no stone unturned to win him again, and at last prevailed. Sassamon returned, meekly accepted the weary round of work and study his spiritual pastors marked out for him, and cast from him as a temptation of the Evil One all thought of the life he might have lived, the life which was still within his grasp if he chose to put forth his hand and take it. So faithful and zealous was he, so self-denying, so full of good works, that the sternest Puritan among them forgave his apostasy and looked upon him with favor.

But a harder trial than he had yet known awaited Sassamon. The chief of the Narragansetts was preparing for that heroic and desperate struggle against the power of the English known as King Philip's war. Philip saw plainly the advantage of having Sassamon enrolled on his side. In spite of

his affiliation with the English he was still respected and influential in his tribe; his knowledge of the English language and customs, added to his natural gifts, would render him of the greatest value to Philip in the coming contest, while if he cast in his lot with the colonists he would be a proportionately dangerous foe. Moreover, his connection with his own people was still too close for Philip's preparations to be long hidden from him. At any cost his alliance must be gained. So Sassamon was invited to a solemn feast and afterwards, when the wise men of the tribe gathered for a council and the sacred pipe passed from mouth to mouth, Philip told his guest all the plan and asked his aid, or, if that might not be, at least his neutrality. Sassamon evaded a direct reply, and professing his need of time to consider the question, he succeeded in returning to Natick, whence, shortly after, he sent Philip his refusal to join in the scheme. But his position was not an enviable one. He knew the secret of Philip's plans; he alone could warn the colonists of their danger and enable them to meet it. Every day that he kept silent increased the likelihood of Philip's success, the probability that the white men who had received him as a brother would be swept away and the villages Eliot had founded utterly destroyed. On the one hand were his own people; the ties of blood, the strength of old attachments, the whole force of his earlier training drew him to them. The old longing for a life of freedom, the old savage delight in warfare pointed him to their side. And then — Philip had trusted him: how could he betray his confidence? But, on the other hand, Eliot, too, trusted him; Eliot, who had sought him and reclaimed him once and again from the wilderness, who had taught him this strange new religion of love and gentleness, and given him this firm, precious hope for the future; Eliot, who had loved him and made him his friend, and who was now away, confident that as far as in him lay Sassamon would guard from all harm the villages his teacher held so dear. Whether he spoke or whether he kept silence he must betray some one; which should it be? The decision must be reached quickly, too, — and it was. Making a secret trip to Boston, Sassamon disclosed the matter to Eliot and then went dejectedly back to Natick.

We all know how the colonists, warned in time, foiled Philip's attempt, but how fared it with Sassamon? His after history was brief. "Thereafter," says the old story, "was he very sad and sorry, and prayed greatly."

But not for long. In betraying Philip's counsel to the English, Sassamon had taken his life in his hand, and Indian vengeance is neither slow nor uncertain. Shortly after his return from Boston he was found murdered, and though his assassins were never discovered there was little doubt that they were Indians of his tribe. One cannot but feel that death must have been a relief to him; surely after such a decision as that to which he had been forced life could have held little pleasure for him.

What was the right solution of the puzzling conflict of duties which confronted him, or was there no honorable way out? It is hard to say. Whatever he should have done, certainly it was well for the colonists, well for the after history of New England that he decided as he did. And for himself? He had deserted his own tribe, but he had been loyal to the English. He had ruined the cause of his own people, but he had saved the colonists. He had broken the ties of a lifetime, he had been false to those of his own blood and speech, he had betrayed the confidence of Philip, but —he had been true to Eliot. "Greater love than this hath no one, that a man lay down his life to save his friend," but Sassamon did more; he laid down his honor and his conscience.

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*RONDEAU—"AT NEW YEAR'S TIME."*

At New Year's time! Yes, that's the day
When everybody mends his way,
And muses on his wickedness
And little traits he should suppress,
Before they gain too potent sway.
But now the year is growing gray,
I'd best be careless while I may,
For I shall everything confess
"At New Year's time!"

You'll wonder, then, when you survey
Those rare new virtues I'll display.
But have you doubts if such success
Is won so soon? You're right, and — yes,
It's far too easy now to say,
"At New Year's time!"

S. B.

## Editorial.

### I.

IN all the discussion of the Hawaiian affair which has been going on with so much acrimony for months past, the surprising feature is the absence of consideration for the rights of the native Hawaiians. We hear a great deal about the claims of Liliuokalani and the young princess; the respective merits of Mr. Blount and Mr. Stevens are debated *ad nauseam;* the virtues, statesmanship, prudence and magnanimity of the Provisional Government are extolled to the utmost; but only at long intervals do we hear the slightest reference to the natives, and when we do, they are usually introduced and dismissed with the remark that they "are quite incapable of self-government and need a strong administration, which can be given them only by foreigners." Even those who dwell most on the moral aspect of the case, laud or condemn Mr. Cleveland's action solely from the point of view of the queen or president, not with any reference to the claims the native population has to consideration.

This neglect is especially singular as found among a people who have always upheld the divine right of majorities, and taught that a poor government administered by the people is better than the best rule forced upon them from outside. Whether Queen Liliuokalani or President Dole holds the reins of power should make little difference to Americans, but one might have supposed that the question of whether the natives wished the change of rulers, whether they took any share in the revolution, or were even consulted about it, might be a matter of some moment to our champions of democracy. Instead of this, it never seems to have occurred to the majority of our press and our public that the government of Hawaii is a subject with which the natives have any real concern; it is something to be adjusted between the ex-queen, the provisional government and our own country, and the Hawaiians are expected to accept meekly whatever may prove satisfactory to these.

What makes this indifference more remarkable is the contrast it presents to the strong sympathy shown by many of these same journals and readers for another race in a similar position. In many respects the relation between

the native Hawaiians and the upholders of the provisional government resembles that existing between the negroes and the whites in the black belt of the South. In both cases there is a majority, weak, ignorant, untrained mentally and morally, unfit for power of any kind, a menace, in so far as they have any political strength, to all good government; in both there is a minority, capable, educated, intelligent, able and determined to rule with the strong hand for the good of all concerned. Why is the result in the one case looked upon with such reprobation, and in the other with such approval? Why is the disregard of the rights of the majority so much worse in South Carolina than in Honolulu? Why is the suppression of the negro vote in the Gulf States a menace to republican institutions, while the disregard of the Hawaiian vote is the sole guarantee of good government in the islands? Why is the rule of an Anglo-Saxon minority lauded to the skies when it is established in Hawaii, while no words can be found strong enough to condemn the same policy pursued in our own country? Is it a case in which distance lends enchantment, or is it the result of a profound modesty convincing us that though an act done by ourselves is evil, the same act performed by another people becomes at once wholly good? or is it, can it be possible, that the legislators and editors, who for years past have been enunciating such lofty moral views on the negro question are but sounding brass and tinkling cymbals, after all, and care nothing for the "suppression of the political rights of a whole race" when there is no danger that such a course will endanger their own party interests?

## II.

IT is extremely gratifying to note that Smith and Wellesley are at last drawing a little nearer together. We certainly feel much better acquainted with the girls at Northampton since the visit of Miss Atwood and Miss Barrows, and the account which we heard of the Christian work at Smith. The delegates from our Association, too, who went to Smith, returned with most friendly and enthusiastic reports of their visit there. Undoubtedly a more friendly feeling exists between the two colleges than ever before. This is as it should be, and we trust that before long other points of common interest will be discovered which will bring Smith and Wellesley together. College journalism may perhaps be one of them.

III.

ANY one looking over the publications of the women's colleges might well say with Hamlet: "They have a plentiful lack of wit!" They are even more "exceedingly solemn" than the men's journalistic efforts. If he did not know the contributors of these articles, solemn, sentimental, or learned, the critic might assume that they were incapable of producing anything with a sparkle to it. But we who know them think it true of them as it was of Hudibras:

"We grant, altho' he had much wit,
He was very shy of using it."

It is an indisputable fact that girls can be funny; our class-histories, our farces and parodies prove it no less than the girl whose mission it seems to be to keep the whole table on a grin through every meal-time. But when it comes to writing for the college paper the girl whose eyes are always dancing with fun, whose tongue is ever ready with a jest, if she consents to write at all, sits down, wrinkles up her forehead and writes an article on Greek sculpture or some topic equally light and amusing. Why could she not have jotted down some bright fancy as it flitted through her head, or have expended her labor on some verses that would show the world that a woman can be funny? She would not have to work half as hard as she does over her Greek marbles, and the average mortal would find the bit of nonsense far more palatable. Let's have some fun, now! For the honor of the feminine mind, let the wits of our college world come forward.

IV.

IN all probability the eye of those august persons under whose direction are issued the great dailies, which count their circulation by thousands and hundreds of thousands, will never fall upon an editorial in the WELLESLEY MAGAZINE. Nevertheless, we wish to raise our humble protest against the action of those aforesaid august persons. Why do so many of the large journals have one page conspicuously headed, "Women's Page"? Must a woman needs confine her reading to the newest creations of the Paris modistes and the latest cut in skirts, seasoned here and there with a bit of gossip about the Prince of Wales or some other titled European? Those things have their place, but they are certainly not the one object of attention of even the most frivolous of women. You might as well have a men's

page devoted to new suitings and the latest news of Mr. J. L. Sullivan and his peers. It is not in keeping with the progress of the age to thus imply so narrow a limit to our interests. Women may and do read the rest of the paper, even to the editorials, and that title has no real meaning, except as a relic of a narrower and bygone age. Why retain it, then, O noble editor?

V.

IN our sheltered little corner of the world we heard reports of the poverty and misery which have come to so many this winter; we shook our heads; we said it was dreadful; yet to many of us it meant little more than the account of the Black Death of the fourteenth century does. But the vacation has scattered us far and wide over the country, north, south, east and west; and it is doubtful if one of us has found a spot so fortunate as to be free from the universal distress. It now means something to us; we have seen it in the concrete; and every womanly heart is eager to help the suffering. Cannot Wellesley do something as a whole? There have been contributions of money and clothing made by small groups or by individual houses; money has been sent to the city missionaries; but we want some organized plan that shall include every girl in college.

It is suggested that the college settlements might be our best agents in distributing funds; the residents are personally acquainted with their neighbors, who are of just the class to feel the distress most, and the help would then undoubtedly be given to the most deserving. But whatever method we take, let us make a systematic and earnest effort to do what we can for those around us, who need, more than we can ever know, every cent which we can give them.

## The Free Press.

I.

Every student has some purpose in entering college. In some cases this purpose is a vague and indefinite thought of some benefit to be received from such a course, with but slight conception of the reciprocal nature of a college education. These are the students who pass in and out of the college life without realizing its full significance; without realizing that it might have been for them to have taken a personal and active part in furthering the broadest and noblest that was to be found in the college life, and in putting aside that which was trivial and narrow.

With the majority, however, the question of a college education has been one of careful consideration. A definite purpose has been marked out, the college chosen that will best further that purpose, and entered with the full determination to exert one's best powers in accomplishing that which is desired.

After a year or two in college a student has more or less acquired the trend of that institution and is ready to inquire whether or not she is receiving that for which she entered. By this time she has discovered many of the peculiar advantages and is becoming cognizant of the various questions and phases of college life that should command the attention of every college woman. If she have the truest conception of the character and worth of a college education, she has gone a step farther, and in her recognition of existent problems has questioned her own personal responsibility to them.

To the Wellesley student who holds worthy purposes for herself and high ideals for the college which she represents; who realizes with the keenness of affection and loyalty the various advantages and problems of the college life, any question which deals with the advancement and broadening of the individual or the college as a whole has a pertinent interest. As such a question the consideration of our college government appeals to every thinking Wellesley student as a problem to which she stands in an individual relation.

The first step in dealing with any question, before change is to be suggested, is an attempt to understand as thoroughly as may be the existing conditions; and to discover wherein they fail to accomplish what is desired. In considering the present condition of our college government, the striking feature is the entire

separation of the governing and governed bodies. This separation gives rise to two objectionable features: the governing body, no matter how great their wisdom, are hindered in their legislative functions by not knowing the desires, the attitude and fitness of the students as a body. The students on their part, being obliged to give no personal thought to the matter of government, lose the feeling of individual responsibility, a loss which gives rise to some of the most objectionable features of our college life.

It has been said that every student who goes to college enters into a contract between the college faculty on the one hand, and the student body on the other. By this contract the student is bound to submit herself to all the college rules and regulations, but with the understanding that these rules are not unchangeable as the laws of the Medes and Persians, and that, if she is dissatisfied with her part of the contract, she has the right to protest, and, of course, if the grievance should go too far, a right to annul that contract as far as it concerns herself. She can withdraw from college. As the understanding appears, the student does not promise any mere blind, unquestioning observance of rules; she reserves to herself the privilege of negotiating a change or modification if so minded, and inasmuch as it is the duty of every person to secure for himself the best conditions of life compatible with his highest interests, this latter may be viewed in the light of a duty just as much as the former. Properly to perform either of these duties requires a lively interest in the purposes of college government, and an intelligent understanding of the same, and in both of these are the Wellesley students lacking. Take the matter of the ignorance of the average student as to the purposes of government; ask the first student you meet why compulsory chapel is insisted on, or why a conditioned student must, under certain circumstances, withdraw from all outside work. She will not know. Ten to one the answer will be a careless, "Crankiness, I suppose," or words to that effect. And just the same with other cases. Of course this ignorance is largely the fault of the student. It must arise from a lack of interest; rather from a perfect indifference as to the purposes of government. As long as the average student does not suffer any great annoyance from the rules; as long as she can with but little discomfort evade or submit to them; as long as they are not matters of immediate importance, she will very probably, in this busy life of ours, not quickly interest herself in them. And we cannot entirely blame her as an individual. It would take much time and careful thought, both of which could be ill-spared by our student for no appreciable result, to investigate properly the rules. Besides, to whom could the inquiring student apply for information?

Of course, with the prevailing indifference as to the general purposes of the various rules, there is a wide-spread feeling of irritation. Harshness and injustice must attend the workings of every human law, just as friction must be present in every machine; but where any governed body does not realize the general justice and expediency of a certain law, the particular cases of harshness and injustice are sure to cause much irritation and anger, for there is nothing under which one so smarts as a feeling of being treated with unnecessary injustice. But this feeling, though very general, is yet largely individual. You may often, after dinner, hear one or two students discussing certain cases, but desultory and superficial discussion has not as yet led to anything further; it has brought about no broadening of interests; no determination to get at the reasons for, say, the decision talked over; no united attempt to alter that decision. There seems to be at present absolutely no co-operation among the students in this direction.

It is but natural and right, in dealing with this question, to consider the position of the governing body as regards any action on the part of the students to remedy these evils. As heads of an institution that seeks the highest development of women, their attitude must ever be one of ready recognition of every indication on the part of the students that they are becoming fitted for larger responsibilities. Were it otherwise, they defeat the very end they are seeking to secure. From past experience, from the sympathy shown, and the desire they have expressed for the advancement of the highest interests of the college, the conviction is irresistible that the faculty would meet with hearty co-operation any movement on the part of the students to show that they were beginning to take a personal interest in remedying the undesirable features of the college. A little careful thought on our part is enough to convince us to our shame that the narrowness and lack we feel in our present state of government, must, since we have made no effort to understand and change it, be blamed upon ourselves. We must realize that we have not been as ready to assume responsibilities, to assert ourselves as women, as the faculty—we judge from what has been said and written by members of that body—have been willing and anxious to have us.

It is not hard to point out the faults in any system, but it is quite a different matter to suggest a remedy. It is in no wise the intention of the writers of this article to bring forward a plan for the perfect government of Wellesley College. Far from it. They acknowledge frankly that they would hesitate to declare evil things which seem to them unquestionably so. And this hesitation arises from the fact that they realize they know only one side, the student and local side of

the question. Still we do not hesitate to say something is wrong, if not with the government, if not with the exclusion of the students from that government, then with the student attitude. Wherever this evil may lie, it seems to us the remedy must begin in one and the same way — a movement which comes from the students themselves.

Many of us believe that the conditions of life are not the most favorable for mental and physical development. Very well, let us find out just why we think so, and then we may be able to suggest a remedy, or we may find that none is needed, except in our own attitude. Let us get a clear understanding of what we wish, an appreciation of what we need.

We cannot expect the faculty to do all this for us. They must look at things from a different standpoint. Many things which to us seem wrong and unreasonable, from another point of view may be just and reasonable. The right may lie with either one side or the other — more probably it lies between them, but we cannot understand how one side, the faculty, could be supposed to see clearly both sides, or even to feel as we do, that there should be but one, the college — composed of faculty and student — side. And even if the faculty are perfectly willing to grant us certain privileges, might not this question arise, "If the students are worthy of these additional privileges, if they are competent to exercise them, would they not have shown some disposition to ask for them?" Almost any one, we think, would answer in the affirmative.

Surely, if we, the students of Wellesley College, believe that one part of the contract is not fair to us, it is our place, as a student body, to find out what is the matter, or what seems to us to be the matter; then, having done so, let us carry the result of our investigation to the college authorities, sure, if not of gaining our point, at least of a courteous reception and explanation, which will show us that we are in the wrong or justify our attitude of opposition.

There are, doubtless, many in college who have long felt the desirability of arousing the student body to their responsibility in this matter; those who have felt that if the students would but act together intelligently and with a practical understanding of the matter, that much might be accomplished in the way of broadening the condition of our college life. It remains for them to realize that the only way for this to come about is for them to make action the result of thought. To realize that a thing ought to be done, and that it is a wise thing to do, is the best preparation and guarantee that one can possibly have for doing it. Personal interest is to be awakened. Careful agitation and discussion should precede any action in the matter. Before we can act wisely and well, a thor-

ough understanding is necessary; this can only come from a careful consideration of our government as it exists and the changes that it would be wise to effect. We may find, when we come to understand more clearly the conditions of our college life, that it may not be wise to change greatly the present system, provided co-operation between the governing and governed bodies be established. It may be that more radical changes will be found advantageous. The only way in which this movement can be successful is for it to come from the students as a body. It is not a class matter, or a matter that a portion can decide without the concurrence of the whole. To this end, as soon as the matter has been sufficiently agitated to awaken general interest, some kind of a students' organization should be formed in order to deal with this question in the wisest way. In this way only is it possible to make known as a student body our views and our desires and to show that as college women we are capable of dealing with the deeper problems of the college life.

E. B. H., '94.
S. C. W., '95.

II.

*THE NEGATIVE OF THE SELF-GOVERNMENT QUESTION.*

A question is a question only so long as it admits of more than one answer. One important question repeatedly presents itself to us as students of the college: Is it advisable to attempt to gain larger powers in the direction of self-government? The affirmative answer has been forcibly stated in a series of previous Free Press articles. In attempting to reply in the negative, I shall be able to do no more than point out certain omissions rather than fallacies in the line of reasoning adopted by "F. H. L." By supplying such omissions I hope to show that we, as a body, could not use full powers of self-government to advantage, that we are not in a position to claim them as a right, and that we do not desire them because the gain to us would be by no means worth the trouble involved.

In the first place, F. H. L., in her recent article, founds her leading argument upon the assertion, "The student who comes to Wellesley is considered able to choose her own courses of study." F. H. L. omits to except the freshman class, and to limit the remark with reference to the other classes; that is, supposing the "is considered" to refer to the faculty or the faculty and students in conjunction. For the attitude of the former we need only refer to the present regulations. That the students as a whole are hostile to a thorough-going elective system is shown by two facts, which I am sure have only to be mentioned in order to receive

acknowledgment. First, the ideas of a girl in her freshman and sophomore years with regard to the special studies for which she is by nature fitted, are generally shadowy and subject to almost certain change within two years. Secondly, it is common to hear seniors declare their gratification at having been earlier forced to take certain courses of study which they would never have elected, but which they now recognize as eminently beneficial. Persons of mature mind are seldom grateful for being coerced into uncongenial intellectual pursuits. If, therefore, F. H. L.'s first premises will not stand, her first conclusion is invalidated. The student is not, as a consequence of such premises, "mature enough and wise enough to regulate her conduct." But let us come at it from another direction. "Wellesley is no girls' school, it is a women's college." Outside of college, females of sixteen, seventeen, eighteen years, in the higher ranks of society, are not dignified by the appellation "young women." At home they are "girls," very possibly "children." They braid their hair, wear short dresses, are not yet "out," regulate their social and financial affairs, if at all, only as delegated powers and subject to supervision, are least of all held capable of passing judgment upon matters of general health. Further, F. H. L. omits to tell us why the student has no claim to control in certain academic matters, but an undeniable right in regard to student affairs. She goes on to say that the reason for college rules is the maintenance of a high college standard, and advises, as a shorter means to the end, that class-room requirements be made stricter. We are forced to reply, in the name of mercy and humanity do not suggest any further raising of the standard. Lower the standard twenty-five degrees, and you might abolish the ten-o'clock rule. Raise it, and you but open further opportunities for the display of that terrible ability inherent in the feminine nature to sacrifice completely herself and her happiness in the performance of what she considers duty. As a remedy for this very difficulty which F. H. L. partially apprehends, she suggests an annual physical test, but burning the midnight oil results less in weak muscles than injured nerves, and there is no adequate and practical test by which the nervous condition can be ascertained and regulated. The fact that the ten-o'clock rule is relaxed in certain instances does not deny its usefulness in others, but simply admits the very reasonable position that iron-clad laws are not desirable. If the power to grant exceptions is abused, that is an argument not against the rule, but against the administration. From the above arguments I conclude, not that all rules are necessarily beneficial, nor that the abolition of any particular rule would necessarily be injurious, but that the student is yet of too immature an age to assume safely all regulations of her own conduct, while in respect to the ten-o'clock rule loss would result from the substitutes suggested by F. H. L.

Secondly, the "right and justice" of student representation in legislation upon student affairs is declared undeniable. The good policy of such representations may be admitted, but its inherent right and justice, hardly. Indeed, F. H. L. has already held as undeniably correct the theory that "from neither point of view has the student body any right analogous to that of a notion to assert and enforce its claim to self-government." Representative government or even individual liberty was not advocated in the case of minors, even by Mill, ardent upholder of individual liberty as he was. The warmest woman suffragist would in no State accord the ballot to the majority of Wellesley students. So far, indeed, as the present year is concerned, no change can be demanded, since the contract which was legally and voluntarily entered into supposes existing conditions, so far as succeeding years are concerned, if the above objection regarding the age of the majority of students were overcome, another principle must be taken into account. Every self-governing body of men must also be collectively self-supporting, and this is true probably of no body of college students in the country. Finally, F. H. L., while half admitting that no collective rights can be claimed, affirms inherent individual rights and liberties. But now, even in the case of adults, thinkers are beginning to deny the old French theory of natural rights. Many authorities calmly assert that a man has no natural rights, but only such as society and environment accord him. So that from whatever standpoint we view it, I do not see that we can lay any claim to the right of self-government.

Thirdly, F. H. L. omits to give her proof that we as a body desire self-government. Self-government would in practice involve a great deal of work. For, presumably, F. H. L., when she advocates liberty, does not mean to uphold anarchy. If the faculty abdicate the throne, then we must mount and suffer the uneasiness of other crowned heads. There must be more college organizations, more mass meetings, more committee meetings, more red tape. The very thought of it makes a Wellesley student turn pale. At present, I do not think that we suffer seriously from the despotism under which we live. I am ready to assert, and I think past experience proves that only the most urgent considerations would deter the college authorities from granting any wish whatever, if expressed by the students, not necessarily in any organized way, but with sufficient unanimity. If as a body we earnestly wish anything, there is not much doubt that we can get it without even the trouble of unitedly asking for it. I will not state any reason for this, although I believe the reason to be an exceedingly pleasant and admirable one. The fact holds that our governing body stands very close to us, and that any pressure brought to bear upon it tells with wonderful effect. We

have not time to govern ourselves, we have not time to elect a government, but we have time for a vast amount of desultory conversation, and that is all that is necessary. To my mind, no situation could be more delightful — some one else to take all the trouble, do all the work, attend all the committee meetings, assume all the responsibility, get all the blame, and yet to be ourselves the power behind the throne. It is gloriously ideal when compared with ordinary governments. Finally, I am personally of the opinion that any change to student self-government would lead to a disastrous limitation of liberty. We should be much stricter with ourselves than the faculty are with us, the new sense of responsibility would lessen the present range of freedom which I am heartily ready to agree with F. H. L. would be a most lamentable result.

A. B. T., '93.

## Exchanges.

We fully realize the importance of our large Exchange Department. To keep in touch with the thought of other colleges, as expressed in their publications, is essential to the highest welfare of one's own, and it is something more than a duty,— it is a real delight.

The editorial sanctum, flooded with Christmas editions, wears for once a truly holiday aspect. The crackling of Yule logs, traditions and associations of the mistletoe, ghost stories in moderation and Christmas greetings *ad libitum* appear on page after page, yet not to the utter exclusion of sterner stuff. We heartily congratulate these hard-working editors all over the land for their steady efforts to cultivate a strong, worthy and progressive college spirit to remedy abuses and to extend their readers' field of vision far beyond college walls and magazine columns. In such editorials we feel a healthy college pulse.

An appreciable diminution in these and other so-called "heavy" articles affords us time to thoroughly read and therefore enjoy the quality of such as do appear, particularly "The New Rome," by Prof. H. T. Peck, in the "Columbia Lit."

The short story is rampant and boasts every shade of plot and style "The Harvard Monthly" contains three, which are quite strikingly different. "The Hame Bringin'" in "The Mt. Holyoke"; "A Violin Obligato" and "An Unfinished Statue," in "The Vassar Miscellany," touch most skilfully the ever respondent

chords of human sympathy. "The Heel of a Slipper," in "The Yale Lit.," is a good specimen of that rather surprisingly rare article,— a distinctively "college" story. "How I Proposed," in "The Michigan University Inlander," is a humorous tale of a co-ed.

The one real poem of the month is "The Song of the River," in the "Nassau Lit." "The Oneontan," "Vassar Miscellany," "Dartmouth Lit." and "Michigan University Inlander" vie with each other in graceful lines and bright *vers de societé*.

The number of readable articles containing more or less pithy advice is noticeable. "In Reiteration," from "The Vassar Miscellany," could be perused without injury by all young college writers; "The University Review" treats of "Temporary Specialization" in the choice of one's electives; "The Yale Lit." draws a lesson from "Macaulay's University Life," and also gives an amusing, erudite account of college slang, discoursing on its important part in the ordinary conversation of the educated young man, and obligingly interpreting the more obscure phrases, especially the curiosities indigenous to Yale. "If I were in Tufts College now," by an alumnus of '67, in "The Tuftonian," is well worth remembering. We take satisfaction in the fact that the "Wesleyan Argus" is no longer "lashing the faculty," but is exhibiting a happy spirit of contentment.

"The Williams Lit." has the honor of "From an Enthusiast's Note Book," whose thought and graceful expression we commend to all perpetrators of Daily Themes.

"The Dartmouth Lit." and "Michigan University Inlander" are unique among the monthlies, their clever illustrations adding not a little to the attractive reading matter.

We clip the following, as representative of the month's verse:

UNFORTUNATE.

A poet once wrote in an ode to Spring,
  Which he sent to the "Weekly Drum,"
"My heart it throbs with a soulful joy
  Each year when the crocuses come."

Thought he, "That couplet is grave and deep,"
  But he somewhat made things hum,
When his favorite line appeared in print,
  "Each year when the *circuses* come!"

—*Col. Lit. Monthly.*

### Mehr Licht!

Mehr Licht! — to find life's pearls,
Hidden away;
Mehr Licht! — to guide our feet,—
So oft astray.

Mehr Licht! — to seek for truth,
To banish wrong;
Mehr Licht! — to win the day,
Stand and be strong.

Mehr Licht! — till eventide
Falleth o'er life;
"Mehr Licht!" — we softly pray,
"To end the strife."

—*The Mt. Holyoke.*

### Alone.

The radiant day of gladness slowly fades.
An echo soft flits back, faint glimmers crown
The rising dusk, and then the dark steals down,
The old, dead, sober dark that stills and shades.
Search not, the light has fled within the glades,
Nor court low echoes night and distance drown,
Alone and hid beneath the falling frown —
So darkening mood its solitude upbraids.

Alone and hid — 'tis then reflection wakes,
And whispers to the mind her counsel wise —
He has not heard the sweetest sound or known
The beauty of the sunlight when it breaks,
The pleasure that endures and satisfies,
Who has not learned the meaning of Alone.

— *The Williams Lit. Monthly.*

### Rondeau: *Où sont les neiges?*

(The lady at her harp.)

"*Où sont les neiges?*" Full softly rings
The smitten harp. The old air brings
Sweet spectres surging back onee more,
Fair faces loved when young Life wore
Gay robes and sang of pleasant things.

Ay! as she plays, pale Memory flings
Her gold gates wide. The broad white wings
Of Love flash forth and upward soar —
*Où sont les neiges?*

Full softly sound the stricken strings,
As into words my musing springs:
"Ah me! where is the love we swore
In those glad, golden years of yore?" —
*Où sont les neiges d'antau?*" she sings.
*Où sont les neiges?*

— *Trinity Tablet.*

IN SOLITUDE.

Alone, far from the scenes of student life,
One summer night I drifted on the lake,—
Leaving behind all struggling and all strife,—
And let the gentle winds of evening take
My craft where'er they willed. The silence deep
Was broken only by the sighing pines;
The white mist clouds, like myriad ghosts, did creep
Across the water's face in solemn lines;
While the full moon, climbing the eastern height,
Bathed all around in soft and silvery light.

How far away seemed all our world of care,
In realms of books and city's din, now spurned!
What whispered of the nobler lessons learned
From Nature's book,— her trees, her stars, her air?
Love, beauty, peace, alike are here discerned;
Each one a step in life's dim winding stair.
Perhaps 'tis in such moments that we feel
How far our souls may rise above the clod
And mire of life; such moments may reveal
How we through Nature meet with Nature's God,
And how the mysteries of our life may
Be but a fog cloud, soon to pass away.

—*The Tech.*

## College Notes.

Monday afternoon, December 11, President Shafer gave a reception to the faculty and the seniors in honor of Mr. and Mrs. Richard Watson Gilder, who were visiting the college. Among those present from a distance were Prof. and Mrs Palmer, Mrs. William Claflin, Mrs. James T. Fields, Miss Sarah O. Jewett, Mr. and Mrs. C. C. Coffin, Madam Blanc, Mrs. Joseph Cook, Mrs. Herbert D. Ward, Mr. and Mrs. Dike, Dr. Hartwell, Professor Van Daill and Professor Grandgent. In the evening Mr. Gilder gave a most interesting address on "Lincoln's Literary Growth."

Miss Ruth Clark, Sp. '92-'93, visited the college a few days before vacation.

Madame Bourget visited the college with Mrs. Alice Freeman Palmer on Thursday, December 14. It is possible that Wellesley was looked at from a literary point of view, for Madame Bourget and her husband are writing a novel of American life.

The number of students remaining at college in the Christmas holidays was fifty-nine.

During the vacation the skating was fine on Lake Waban.

There was a rumor during the vacation that the college would be honored by a visit from a certain Russian princess. But all expectations were disappointed, as the princess did not appear.

Miss Anna Husted, formerly of '95, has been visiting the college for the last few days.

The last daily theme in the first semester course has been written. The girls are now "glad and lightsome," and speak with as merry a heart as did Bunyan, when the load fell from his back.

Miss Edith Whitlock, '95, is to spend the remainder of the year at College Station, Bravos County, Texas. Her brother is the president of the college located there.

Miss Frances Stuart of '94 has been obliged to leave college on account of serious trouble with her eyes.

Miss Lucy Freeman, '96, and Miss Julia Stevenson, Sp., will not return to college this term.

We regret to learn that Miss Dennison's mother is ill again.

Associate Professor Kendal has moved into Boston for a few weeks. Her address is 11 Irvington St.

President Hyde preached in the college chapel Sunday, January 7, his text being "The seed growing secretly," Mark 4: 26, 27.

The vesper service on the first Sunday of the term was especially enjoyable. The following selections were played in a most appreciative manner by Mrs. Stovall: "Andante in C minor," Wely; "Christmas Pastoral," Handel; "Slumber Song," Hauser-Dunham; "Largo," Handel; "Hallelujah Chorus," Handel.

Thursday, January 9, the inmates of Simpson Cottage spent a very enjoyable hour in listening to the reading of the circular letter that had made its journey from one to another during the vacation. The audience was a most sympathetic one.

The eager and excited crowd about the general bulletin board at noon of January 9, made evident the fact that the list of mid-year examinations was posted. The following are the dates: Saturday, Jan. 13, French, A. B., 1, 2, 3, 4; English Literature, 3, 4. Tuesday, Jan. 16, English, 1; Geology; German, A. B. C., 2, 3, 4, 6.15. Wednesday, Jan. 17, History, 1, 3; Junior, 4; Economics, 1, 3; Philosophy, 5, 6, 7, 8, 10. Thursday, Jan. 18, Chemistry, 1, 2, 3, 4, 5; Physics, 1, 2. Friday, Jan. 19, English Literature, 1, 2, 7, 8; Bible, 1, 2, 3, 4; Greek Testament; Hebrew. Saturday, Jan. 20, Greek, 1, 2, 3, 10, 4, 5, A. B. C. D.; Italian; Mathematics. Tuesday, Jan. 23, Latin, 1, 3, 4; Philosophy, 2; History of Art, 1, 3. Wednesday, Jan. 24, Botany, 1, 2, 3, 5, Zoölogy, 1, 2, 3, 5; Physiology. In the following courses theses take the place of examinations; German, 13, 16; Philosophy, 8, 9, b; Literature, 5, 6 and 9; History, 5, 9.

Since the opening of the term there have been a number of changes in the occupants of one or two of the college houses. Removals from Norumbega: Miss Wyckoff, '94, to College Hall; Miss Cushing, '92, to Stone Hall; Miss Cass, Sp., to College Hall; Miss Brotherton, '97, to College Hall. Removals to Norumbega from College Hall: Miss Forbes, '95; Miss E. Jones, '95; Miss Alethea Ledyard, '95; Miss Helen Foss, '94; Miss Gertrude Angell, '94; Miss Harriet Blake, '94.

Miss Lillian Brandt of '95 has removed from Wood Cottage to College Hall.

Miss Edith Sawyer, Sp., has removed from Stone Hall to Freeman.

At a meeting of the Special Organization, Wednesday, January 10, Miss Lucy B. E. Willcox was elected president in place of Miss Louise B. Richardson, resigned. Miss Delle Maude Smith was chosen treasurer in place of Miss Rogers, who has been obliged to leave college.

Twenty-one books and a few files of the "Youth's Companion" have been recently added to the servants' library.

The Factotums are again seen on their search for quorums. Class meetings have begun.

The class crews began their gymnasium work on January 11.

The personnel of the college Glee Club has been much changed. Miss May Belle Willis, '95, and Miss Artie Stone, '94, take the places of Miss Gertrude Angell, '94, and Miss Harriet Friday, '94, banjeaurines, resigned. Miss Ethel Hasbrook, '96, becomes second banjo in place of Miss Willis.

Miss Helen Eager, '93, spent Sunday, Jan. 7, '94, at the college.

Miss Louise Hannum, '91, spent a few days at Wellesley at the opening of the term.

Miss M. Emogene Hazeltine, '91, has been appointed librarian in the James Prendergast Free Library of Jamestown, N. Y. Since leaving Wellesley she has taught in the high school of Danielsonville, Conn., where she assisted in establishing a free library, and has taken a special library course.

### Denison House, Boston College Settlement.

The Denison House is greatly indebted to Miss Grace Dewey, '85, and assistants at the college, who furnished the children's Saturday party with twelve beautiful dolls. Miss Florence Tobey, '94, was good enough to add three dolls to this number.

Miss Annie S. Montague, '79, provided a large box of the "best" candy for the Christmas parties at Denison House.

Miss May D. Newcomb, '91, spent her Christmas vacation at the Boston College Settlement.

Prof. Mary A. Willcox spent three days at Denison House during the Christmas vacation.

Miss Montgomery, Miss Tobey and Miss Graves have been present at Christmas parties at Denison House.

Miss Helen Holmes, '89, and Miss Daggatt, Sp., '91-'93, assist regularly with the children on Saturday afternoon.

Prof. Sophie Jewett has recently given the Boston College Settlement a number of books for the children's library.

Miss Harriet Constantine, '89, has added to the children's library.

Denison House has opened a workroom, in which 120 of the unemployed women of Boston find employment for three days in the week.

Prof. Whiting and Miss Louise M. Hodgkins have visited Denison House during the vacation.

Fraulein Habermeyer has been recently elected a member of the New England Woman's Club of Boston, of which Mrs. Julia Warde Howe is president.

We are sorry to announce the serious illness of President Shafer.

Miss Scudder will address the seniors Sunday evening, January 21, in Stone Hall Parlor.

Mrs. Newman has delegated to the girls in Norumbega the enforcement of the college rules in that house.

Miss Frances Stuart, '94, has been visiting at Freeman for a few days.

The Wellesley girls are again indebted to Harvard for a great pleasure, fifty tickets to the Yale-Harvard debate of January 19 having been received by the societies. Wellesley is asked to give her aid in the formation of an Intercollegiate Debating Union.

Dr. Eldridge Mix of Worcester preached in the college chapel the second Sunday of the term. He took for his text the words of John the Baptist, "Behold the Lamb of God, which taketh away the sins of the world."

Miss Marion Wilcox, '93; Miss Mix, Sp., '91-'93; Miss Mary Barrows, '90, and Miss Elizabeth Blakeslee, '91, visited friends at college, Sunday, Jan. 14th.

## Society Notes.

At the regular meeting of the Shakespeare Society, January 13, the following programme was presented:

Merry Wives of Windsor.

I. Shakespeare News . . . . . J. Juliet Duxbury.
II. Talk:
The Relation between the First and Second Periods of Shakespeare's Writings . Elizabeth Bartholomew.
III. The Merry Wives of Windsor."
A Comparative Study . . . . . Sarah Ellen Caps.
IV. Talk:
Falstaff . . . . . Levenia Dugan Smith.
V. Dramatic Representation. The Merry Wives of Windsor. Act III. Scene III.
VI. The Merry Wives . . . . . Edith Ray Crapo.
VII. Dramatic Representation. The Merry Wives of Windsor. Act I. Scene III.

Those who could spare the time from studying for examinations, to attend the concert, Monday evening, January 15, were well repaid. The members of the Boston Instrumental Club, composed of players from the Symphony Orchestra, were the artists of the evening. The training of Mr. Nikish and Mr. Paur was evident in the perfect ensemble of the performers under the baton of Mr. Swornsbourne, the conductor of the club. The following was the programme presented:

Overture: Merry Wives of Windsor . . . . . Nicolai.
Italian Symphony . . . . . Mendelssohn.
a. Andante. b. Scherzo.
Entr'Acte from "Philemon et Baucis . . . . . Gounod.
Romance, for clarinet . . . . . German.
Mr. C. L. Staats.
Selections from "Lohengrin" . . . . . Wagner
Narcissus . . . . . Nevin.
"La Cinquantaine" . . . . . Gabriel-Marie.
Valse, "Les Lointains" . . . . . Waldteufel.
Serenade (cello solo) . . . . . Schubert.
Mr. E. Loeffler.

"Sonntagreuhe," Melodie . . . . . Witt.

String Quartette.

Overture, "Le Roi d'Yoetot" . . . . . Adams

The regular meeting of Zeta Alpha was held January 13. The programme presented was the last in the Semester's course.

Studies in Contemporary American Life.

V.

The Patriotic American.

I. The Days we Celebrate.
   1. Thanksgiving Day . . . . Emily Hunter Brown.
   2. Independence Day . . . . Elizabeth Morris Wood.
   3. Washington's Birthday.
   4. Decoration Day . . . . . M. Denison Wilt.

II. Woman's Patriotism . . . . . Helen Noyes Blakeslee.

III. Growth of the Proletariat . . . . Mary Katherine Conyngton.

IV. Conversation. Patriotism.
   Past and Present.
   "Mistress Fullerton, 1776" . . . Edith La Rue Jones.
   "Wellesley, '94" . . . . . Mary Keyt Isham.

V. Our Patriotic Songs.
   1. Their History and Significance . . . Winifred Augsbury.
   2. Rendition by the Society, led by . . Kate Winthrop Nelson.

The presence of the stars and stripes, a shot-riddled Connecticut battle-flag, and a war stained soldier's sash contributed to the subject's reality. The alumnæ members present were: — Mary Barrows, '90, Marion Newell Wilcox, '93, and Grace Eldredge Mix.

## Alumnæ Notes.

(Open Letter.)

Greatest truths are often taught by illustration — we regret that the pages reserved for Alumnæ Notes in this issue of the MAGAZINE must teach a sad truth. Owing to the illness of the alumnæ editor, she has been unable to go out on her monthly quest for news and notes. In times of war, when rations were scarce, the soldiers went on "foraging" expeditions. These were often attended by — let us call them difficulties, and the results were varied. This, to be sure, is a time of peace, and at the beginning of each month the alumnæ editor wishes that she might share this peace — but the rations are very scarce. Unless we desire to hear the complaint which surely ought to have worn itself out, or sered itself — "There is too little news in the MAGAZINE,"— it is necessary to set out on our weary quest month after month.

Do you ask what is the truth illustrated in this issue? Surely, after your course in logic at Wellesley, you can deduce it. However, if you prefer it in an easy, declarative sentence, it is simply this: The alumnæ of Wellesley do not do their share in supporting their own columns. This does not include every member of the alumnæ. There are TWO out of the whole number, nine hundred forty-seven, who never fail to send any item that comes to their notice. Indeed, to one of these TWO the alumnæ owe a large percentage of the news in each issue of the MAGAZINE. We had fondly but vainly hoped for generous contributions to the January number; we are, therefore, forced to send it out with meagre pages, since we dare not run the risk of filling them with purely imaginary items. Where are your New Year resolutions, or when you made the others, did you forget the WELLESLEY MAGAZINE? If you did, may we not have a little of your thought next year?

A meeting of the Cleveland Wellesley Club was held at the home of Miss Louise Pope, '91, on the Wednesday after Christmas. The officers chosen for the year were: President, Miss Louise Pope; vice-president, Miss Clara Walton; secretary, Miss Netta Stockwell; treasurer, Miss Faith Barkwell. A pleasant afternoon was passed, new members of the club becoming better acquainted with the old. After light refreshments the club adjourned, to meet in January at the home of Miss Lydia Pennington, '93.

Miss Tuck, '83, of New Britain, Conn., with her sister (Sp.) visited in Kansas City, Mo., in December.

Miss Jessie Van Vliet, '85, is teaching at Ann Arbor, Mich.

Miss Marion Wilcox, '93, is secretary of junior work of the Woman's Home Missionary Association. She has, in addition, some editorial duties in connection with the paper published by the association, and has arranged to give "Talks" to junior societies in the neighborhood. On Sunday, January 21, she speaks on patriotism in Danvers. Her Boston address is 32 Congregational House, corner of Beacon and Somerset Streets.

Miss Caro Drew, '89, and Miss Ruth Abbott, '89 are both teaching in Brookfield Centre, Conn.

Miss Charlotte A. Whitney, '89, is at home in Oakland, Cal.

Miss Mary L. Stevens,'89, is teaching in the high school at San Bernardino, Cal.

The Misses Foster, Specials, '88–'89, are spending the winter in Los Angeles.

Miss Lucia G. Grieves has removed from Thomasville, Ga., to 157 E. 49th St., N. Y.

The address of Mrs. Mary Tyler Jones, '90, is Summit Ave., Wakefield, Mass.

Miss Josie Holley, '90, is teaching at her home in Selina, Ala.

Mrs. Mary Fitch Fuller, '90, is at home Thursday evenings in February, at the Grand Union, New York.

Miss Bertha Lebus, '91, is at home in Los Angeles, Cal.

Miss Emma Squires, '91, who is teaching in the Santa Barbara, Cal., high school, spent Christmas with Miss Bertha Lebus, '91, in Los Angeles.

Miss Katharine Gleason, '91, is teaching in the high school, Redlands, Cal.

Miss Mae Tripp, '91, is studying at Boston University this winter. Her address is 23 Hencock St., Boston.

Miss Grace H. Underwood, '92, is traveling in the Southwestern States.

Miss Ermina Ferris, '92, is teaching in the high school at San Bernardino, Cal.

Miss Florence Wing, '92, is visiting her sister, Mrs. Henry N. Castle, 49 Packard St., Ann Arbor, Mich.

The address of Miss Calla M. Osgood, '88–'92, is, for the present, 1222 Pine St., San Francisco, Cal.

Miss Fan Sanderson, '93, is assistant principal in the Lawrence School, Brookline, Mass. Address, 66 Clarendon St., Boston.

Miss Ida E. Woods, '93, is assistant in the Harvard College Observatory. Address, Natick, Mass.

## College Bulletin.

Jan. 25. Day of Prayer for Colleges.
Dr. Henry A. Stimson of Broadway Tabernacle, New York.
Feb. 3. Senate by class in Constitutional History.
Feb. 5. Concert.
Feb. 12. Dr. H. H. Furniss from Philadelphia.
Reading of "As You Like It."
Feb. 19. Concert.

## Marriages.

CARPENTER–HALE. At Waterbury, Conn., Dec. 21, 1893, Rev. Ernest Charles Carpenter, Wesleyan, '94, and Nettie J. Hale, Wellesley, '90. Address, 30 Baldwin Hill, Waterbury, Conn.

STARRETT–MORRILL. Dec. 28, 1893. Conway, N. H., Ruth Eastman Morrill to Mr. Milton Gerry Starrett. At home, The Regent, Brooklyn, N. Y.

FROST–KENNADY. In Ann Arbor, Mich., Oct. 26, 1893, Miss Mary A. Kennady, '90-91, to Mr. Thomas Gold Frost. At home, 701 S. Tenth St., Minneapolis, Minn.

WEBB–KENNEY. On Dec. 19, 1893, Jenny Raphael Kenney, '92, to Mr. Gerald Bertram Webb. Address, 19 Tivoli Place, Cheltenham, Eng.

DOUGLASS–MILLER. On Sept. 28, 1893, Isabelle Youngs Miller, '93, to Dr. Harry J. Douglass of New York City. At home after January 1, Glenbrook, Stamford, Conn.

JONES–SHEDD. At Somerville, Mass., Oct. 12, 1893, Alice Mabel Jones, '93, and William Edmund Shedd. Address, 85 Orchard St., Somerville, Mass.

BEECHER–EWING. At St. Peter's Episcopal Church, Christmas night, 1893, Miss Frances Ewing, '92-'93, to Bayliss B. Beecher of Memphis, Tenn.

## Births.

Born, Nov. 23, 1893, a daughter, Dorothea, to Mrs. Mary L. Bean-Jones, '89.

Born on Dec. 23, 1893, a son to Mrs. Nelson M. Brooks of Newton Centre, who was for one year a member of '89.

## Deaths.

Died, Jan. 12, in Baltimore, Md., Rebekah Boyd Hensel, class of '89.

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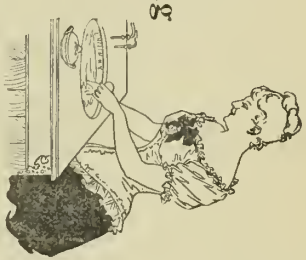

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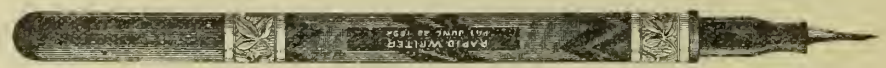

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